









WINTER COUNTY, SOUTH DIVISION, ANTI-SLAVERY SOCIETY.

The annual meeting of this Society was held in the Methodist Episcopal Church, on Thursday, the 10th and 11th inst. The following were present: Mendon, Milford, Leicester, and West.

The meeting was held in the afternoon, and was attended by a large number of friends.

The following resolutions were adopted: That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

Resolved, That the friends of the cause should be united in their efforts to secure the abolition of slavery.

That the proceedings and resolutions of this meeting be offered to the Liberator for publication.

At 9 o'clock, on Thursday evening, the meeting adjourned.

SAMUEL MAY, President.

J. M. Fisk, Secretary.

THE NEW-BEDFORD LYCEUM.

A meeting of the members of this institution was held on Saturday evening, the 14th inst. for the purpose of acting upon a revised constitution, reported by a committee at a former meeting.

It was voted that the constitution should be acted upon, article by article. At the reading of the third article, wherein the terms of membership were stated, it was moved that the words 'respective of caste or color' be added.

An amendment was then offered to read: 'changing the price of admission for the season from two dollars, to such price as should be fixed upon at the annual meeting, and requiring the name of every person making application for membership to remain five days at least before the board, previous to his admission, in order, as was stated by the mover, (who has been the foremost in the opposition to the admission of colored members) to ascertain the moral character of the applicant.' How remarkably consistent!

This amendment was opposed on the ground that it required unnecessary delay and trouble, and might be the cause of serious inconvenience, in case an applicant might be desirous of attending a very interesting lecture or course of lectures, and had not opportunity to make the application at the required time.

It was also opposed on the ground that, as the institution was a popular one, and for intellectual and moral culture, but that those whose moral character were not altogether correct, providing they conducted themselves with propriety, were the very class perhaps to be admitted. But, no! these suggestions came from the wrong side; they were afraid of some abominable abolition motive; and the amendment prevailed. Let no person, who has committed any offence against good morals, knock at the door of the N. B. Lyceum for admission; for we need not the luckless sight who is placed upon its searching ordeal! Those who are in safe—O! let them rejoice in their happy brotherhood!

Strange requisition! No moral contamination! No contact with a colored skin! What faithful disciples of Him who did not decline to eat with publicans and sinners! Might not the blessed injunction, 'he that is without sin among you, let him first cast a stone,' be with propriety applied to these scrupulous and conscientious gentlemen?

The amendment offered in behalf of the colored people was of course lost!

After the constitution and by-laws were adopted, a call was made for the letters received by the committee on lectures, from Messrs. Ralph W. Emerson and Charles Sumner, declining to lecture before the Lyceum, on account of the exclusion of persons of color.

After some discussion, *pro* and *con*, these letters were allowed to be read, as a great favor—in the words of the elderly gentleman, who procured the amendment to the third article, and who has been so conspicuous in this unholy warfare—he was disposed to be lenient! How truly does this betray the spirit of the whole proceedings against the claims of justice, the tyrannical assumption of power! Disposed to be lenient! Beautiful language to be used in a social institution!

The whole proceedings of the meeting were characterized by a spirit of perseverance in their past evil transactions, and on the part of some, a rude and unbecomingly manner and expression were manifested.

In fact, an assembly of more thorough pro-slavery people need hardly be looked for. We envy not the happiness of such people: the dark and gloomy days before them, they little heed. Such deeds bring their own rewards; and as justice must eventually prevail, we unto those who have placed themselves against its unconquerable progress!

D. R.

THE SLAVE MILLY.

NEW-BEDFORD, 12th mo. 15th, 1845.

DEAR FRIEND GARRISON:

I observed in last week's paper, a communication with this caption: 'A Case for Investigation'—dated at Mansfield, Dec. 8th, and signed 'S—'.

The writer says he has just learned that the slave 'Milly,' whom her master, Henry B. Goodwin, brought from the South, and who was taken from him in Pawtucket, above a year ago, has fallen into the hands of the Goodwin family in Norton, where it is surmised that she is now deprived of her liberty. He also says, 'where are her New-Bedford friends, where she some time resided?'

I will endeavor to give some account of the girl while here, up to the time of her leaving this place. It may be, that most of the readers of the Liberator may have forgotten that a letter was published in that paper by Henry B. Goodwin, dated Norton, Oct. 10th, 1844, and addressed to Stillman Smith, wherein he gives us to understand that Milly was emancipated nine years previous, but preferred remaining with him. It may be that this was true. Milly, however, says that her master, a short time previous to her leaving the South with him, sat down under the shade of a tree in the field, (he being a field hand), and had a long conversation with her in relation to her future life (not welfare). He told her she might live easily and comfortably, need not work more than she had a mind to, and should be comfortably taken care of. He told her that he was coming North, and should take her with him; that he should send her mother to Liberia in the spring, and that she should return with him, or she would never see her again. Milly says that, after arriving at the North, his friends repeated the same story to her, by which it appears they so wrought upon the filial feelings of the simple girl, that she wished to return; yet at times the love of freedom would predominate—and falling in company with a free colored girl in the steam-boat on their passage from Newport to Providence, she expressed a wish to be free! but she was secured nights, so that she could not escape. She was taken to Pawtucket, where the friends of the slave watched their opportunity, and took her away. She was brought to my house, where she remained ten or twelve days, evincing at times a strong desire to return; at other times, preferring to stay. While in my family, she was treated with the greatest kindness and attention, doing no work but what she chose to. The colored friends being unwilling that she should remain at my house in that manner, invited her to visit about among them. Being an entire stranger, and not feeling so much at home as with us, she got uneasy again, and wished to go back. I told her she should not be restrained; but if she was determined to return, she should not return on foot, (as she said she should), but I would furnish her with sufficient money to pay her passage to Goodwin's friends,—at the same time advising her to remain here, which advice she listened to, and appeared to be contented until after her child was born, when her colored friends, thinking it proper time for her to wear it, and go out to service, in order to support both that and herself, they kindly took charge of the child, and got her a place where she earned \$1.50 per week, and appeared to be contented; but, unfortunately, she came in contact with two females, one of whom was the wife of a Liberty party man, herself professing to be an abolitionist. They advised her to return, stating that she would be a great deal better off at the South than here; and it was said the family where she lived (they were not abolitionists) advised her to return. Be that as it may, they knew of her intention to go for two or three weeks, but kept it a secret. She finally called for her child, saying she had got another place, where they were willing she should have her child with her. Having her things all packed, she left immediately for Norton, where I understand she has been ever since. I have been informed that she has been taken before a Court, (her master being present), and the expressed her wish to return to the South with her master. I therefore have no reason to believe she is restrained of her liberty.

This case adds but another proof of the imbruing effects of the foul system of slavery. A girl about eighteen years of age, driven to work in the cotton, corn and tobacco field, until her intellect had become so far annihilated as to prefer slavery to liberty,—and this effected by a 'clergyman'!

But Henry B. Goodwin dare not carry her back, after publicly proclaiming that he had emancipated her. Some startling things might be related of the treatment of her sister Sophia, while living in the family, where she was placed, had I time. I have written this in great haste. Thou hast liberty to do what thou pleasest with it.

Thine, for the cause of the slave, J. B.

have her child with her. Having her things all packed, she left immediately for Norton, where I understand she has been ever since. I have been informed that she has been taken before a Court, (her master being present), and the expressed her wish to return to the South with her master. I therefore have no reason to believe she is restrained of her liberty.

This case adds but another proof of the imbruing effects of the foul system of slavery. A girl about eighteen years of age, driven to work in the cotton, corn and tobacco field, until her intellect had become so far annihilated as to prefer slavery to liberty,—and this effected by a 'clergyman'!

But Henry B. Goodwin dare not carry her back, after publicly proclaiming that he had emancipated her. Some startling things might be related of the treatment of her sister Sophia, while living in the family, where she was placed, had I time. I have written this in great haste. Thou hast liberty to do what thou pleasest with it.

Thine, for the cause of the slave, J. B.

THE POOR OF ENGLAND.

NASTURK, 12th mo. 8th, 1845.

WILLIAM LLOYD GARRISON:

GIVENED FRIEND—In your paper of 5th inst. there is an article containing some serious charges against me, as the writer of a communication published in the Liberator of the 14th of Nov. under the head of 'The Poor of England.'

It is signed by John McComb. I have not the pleasure of a personal acquaintance with that gentleman; but I think he has done injustice to my motives, and would therefore offer a few remarks.

He says it is false that 'there exists in England suffering, ten thousand times greater than American suffering.' He cannot prove it to be false, nor can I prove it to be true; but could all the facts be shown, I think it would prove to be literally true. I did not intend the sufferings of the poor in England in extension of American slavery—nor was there any apology for it. On the contrary, American slavery was deprecated, and spoken of in severe terms.

I referred to the sufferings in England, to show the necessity of action on the part of English and American philanthropists; and to express surprise that men, so deeply imbued with brotherly love, and standing upon the broad platform of universal kindness, such as James Haughton and others, who feel so nobly and so exquisitely in regard to the sufferings of American slaves, should be so cold, so inactive, touching the immense amount of human misery and corruption at their very doors!

It is of no consequence that British laws stand between bread and the mouths of starving millions? Is it of no moment that boys and girls of the age of puberty are working together? that they know not of God and his Christ? Are not the almost unexpressed voices of England's poor worthy of a World's Convention in their behalf? Do not the kind efforts of English reformers require American reformers to reciprocate?

Friend McComb accuses me of imposing upon your readers, by offering the arguments of Calhoun, Hammond and others, as original.

My opinion of your readers is too exalted to suppose that I could thus impose upon them. I offered no arguments, as he supposes, in favor of slavery. I stated certain facts, which from their very nature could not be original; and none but the profound Mr. McComb could have supposed that any attempt was made to have them appear so.

He thinks he can see my 'cloven foot.' Am I to be called a deceiver, because I venture to call the attention of the wise and the good to the extreme sufferings in England, and to propose a World's Convention in their behalf? He who is himself moved by the spirit of the devil, is most likely to suspect it in others; and our friend may have penned that sentence while facing a mirror.

He speaks of my 'puny efforts to make it appear that the reformers of Great Britain have been deceived, by the efforts of the pro-slavery party, to prove what every one knows to be a fact, that there are reformers in England who have grown rich, and under the operation, too, of that vile system of legislation which feeds the few, and starves the millions. But Mr. McComb wrongs me, when he intimates that I charged English reformers with having wealth for their object, in their reformatory efforts. No language that I used can be construed without wilful perversion.

He is mistaken, also, when he supposes that I was offended, because O'Connell had received and treated Frederick Douglass with courtesy. Although I do not approve of all that F. Douglass says and does, I still was glad that he met with kindness; for I deem him to be a man of principle and decided talent, and always like to hear him speak.

Nor did I make a 'stab in the back' at Mr. O'Connell. I simply proposed what that gentleman himself would probably agree to, namely, the devotion of any unexpended balance of rent to the payment of the expenses of a World's Convention.

Can anything be more appropriate than this? Can there be any wrong in it? Or, if this is for a specific object, would not the donors gladly give for the relief of their suffering brothers?

If Mr. McComb means to be friendly to freedom of opinion, discussion and action, he must beware how he calls persons *devils* who differ from him in opinion, who take a broader, more comprehensive view of the evils of the world, than to suppose that all the misery consists in American slavery. There is no greater misery or slavery on earth than exists among the working classes of Great Britain.

And because there are men, who, discarding geographical lines and bounds, can raise their eyes for awhile from the suffering of the Africans, and let it rest upon those of others, found throughout the universal brotherhood of man; he should not be peering for cloven feet, or charging them with pro-slavery.

Until he can convince me that he has divine authority, an especial commission, an infallible judgment, for proceeding as he does in riding the world of slavery, I shall reserve the right of private judgment, and act in my own way; and claim to do so without being subject to low, opprobrious epithets. And if such charges come, I am bound to believe they proceed from a source in mental bondage more degrading, if possible, than African slavery itself.

That there may be nothing 'dark' in this matter, I subscribe myself your friend, sincerely, in the hope that under the law of kindness, all suffering every where may cease.

JAMES MITCHELL.

We have only to say, in regard to this controversy, that to attempt to run any parallel between the condition and liabilities of the poor of England, and those of the slave population, and especially to strike the balance in favor of the latter, is most preposterous, and an insult to the instinct and common sense of mankind. Whatever may be the motives of Mr. Mitchell, we are sure if he knew such men as James Haughton and the other true-hearted abolitionists abroad, he would be ashamed to make such an undeserved fling at them, as he has done; for he would know that they are among the warmest and most active friends of suffering humanity at home.

The Rev. Mr. Spencer, a clergyman of the Church of England, is lecturing on Temperance and the Curse of Great Britain. We should think he had better be employed in preaching the Gospel and administering the sacraments, to which he has been set apart by the Holy Ghost.

We find the above in the Calendar, the Episcopal paper published in this city. Isn't it 'rich'? What has the Gospel to do with the vulgar and secular work of saving the drunkard and feeding the starving?

From the Philadelphia Ledger of Thursday.

Death of Commodore Elliott.—We learn, with regret, that Commodore Jesse B. Elliott, commanding at this station, died last evening, at the age of 61 years, at his residence in this city.

Commodore Elliott has been ill for the last six months of a complication of disorders, including a disease of the heart. He was unconscious, and for the last 48 hours previous to his death. He was in the 62d year of his age at the time of his decease.

Commodore Elliott has played a conspicuous part in the naval history, and rendered important services to his country. His death is a loss to the service as well as to the public and his friends, by whom he was much respected. Thus pass away one by one the veterans of the late war, whose bravery added to the glory and renown of the American name.

Another Slave Captured.—The schooner Patuxent, lately of this port, put into St. George's on the 21st inst. in distress, and in charge of Lieut. Chandler of the navy.

It appears that she was a slave and seized at Cape Mount, Africa, by the U. S. ship Yorktown, on the 23d of September, for having been once run in the slave trade. She was sent from Monrovia to New-York, where she sprung leak in lat. 24° 30' N. lon. 60° W., and Lieut. C. was compelled to put into Bermuda, after having been forty-five days at sea. She would repair immediately, and resume her voyage to this port.

The Patuxent formerly belonged to Messrs. Head & Hopwood of this city, and was engaged in the Malacca trade, under the command of Capt. Clark. She was sold, and then left here in charge of Capt. Davis, and is now in the hands of Messrs. Head & Hopwood.

THE SCOTLAND TRADER IN AFRICA. A letter, dated July 28th, appears in the London Times, from an officer of one of Her Majesty's ships on the African coast, giving a vivid picture of the Slave Trade, and expressing the conviction that no treaty stipulations, no combined squadrons can suppress this traffic, so a slave worth only a few dollars in Africa, will bring £20 or £100 in America. He says that the idea of blockading 2000 miles of coast is absurd, that the African service is attended with much loss of life, and is mortifying to the habits of seamen, and that in fact the more the slave trade is increased.

French Cruisers for the Coast of Africa.—In a few days the French ships, the *Albatros* and the *Albatros*, will be ready for sea, at Cherbourg. She is named *l'Albatros*, is a very beautiful model, and was built at Cherbourg a short time since. She carries 11 guns, and has a complement of 220 men. Her fittings are superb, the Government of France providing every thing, even to a carpet for the commander's cabin.

Steamers from Ireland to Portland.—The Montreal papers contain the prospectus of a company to establish steam communication between Bantry, in the southwest extremity of Ireland, and Portland in the United States. The company is styled 'The Irish and American Royal Express Steam Mail Navigation Company.' The capital is to be £200,000, and the object stated is to give a weekly departure between the port of Bantry and Portland, by means of a fleet of steamships, capable of accomplishing the passage from pier to pier in eight days.

A Counterfeit Yankee.—A lean-hearted scamp writing from New York to the Dublin Freeman's Journal, says the destruction of C. M. Clay's press, and the fiendish arsony and murder perpetrated on the Mormons, were done after a considerable and merciful forbearance. He says: 'It seems to me some thing in favor of republican institutions, that not less is administered so discreetly by our republicans!' To this abominable sentiment he appends the signature of 'A Yankee.' We commend all such Yankees to O'Connell.

Highly Important from Washington.—The Washington correspondent of the New York Herald states unequivocally that Mr. Packenham, the British Minister, agreed to instructions received by the Canadian Government, to negotiate with Mr. Buchanan, on the Oregon question, and on a basis, it is intimated, which creates almost a certainty of a successful issue.

Texan.—The Washington correspondent of the Baltimore American writes on the 11th inst.—'The remonstrances against the annexation of Texas presented in the House of Representatives by as many as 40,000 petitioners. A gentleman arrived here yesterday with memorials from 30,000 of the citizens of Massachusetts, all remonstrating against the annexation of Texas.'

Horrible.—At Potomac, Iowa, a short time since, a Mrs. Goodrich, in a fit of insanity, strangled a boy and girl, aged five and six years—her own children.

Drainage of Meyer, the celebrated pianist, was thrown from his horse a few days since near Boston, and dislocated his right arm.

Drainage of Meyer.—A man named Daniel Corra had his head cut clean off by the wheel of an axe factory at St. Catharines, C. W., a few days since.

Shipwreck.—The French ship *Emile*, *Sauveteur*, from Martinique for Norfolk, went ashore on the 20th inst. about 30 miles from Cape Henry, and six of the crew were either frozen to death or drowned.

Virginia.—Wm. Smith, Esq. of Culpeper Co., was elected Governor of Virginia, by the Legislature of that State, to serve for three years from January 1st, 1846. His majority over all other candidates was 28.

The New Orleans Delta of the 1st inst. reports a premature funeral. A clerk in the Bee office died, as was supposed, of apoplexy, and when the funeral services were being performed, the assembly was startled by a movement in the coffin. He was revived and the physician administered to him, but with no hopes of restoration.

The passenger ferry between Boston and New York, has, we learn, been raised to five dollars, on the Long Island, or day line, and the Norwich and Stonington steamboat line.

Shocking Accident.—We learn that a young lad named Smith, employed in the Peg Manufacturing Establishment at Goffstown, was killed on Tuesday, by getting caught in the machinery. It is stated that he was a minute in the machinery, which performs two hundred revolutions in that time. He was shockingly mangled.—*Manchester (N. H.) Journal.*

Mrs. Van Valkenburgh Sentenced.—The trial of Mrs. Van Valkenburgh, in Fulton Co. N. Y., for the murder of her husband by poisoning, in March last, resulted in a verdict of *Guilty*, and sentence of death was immediately passed upon the wretched woman by Judge Willard. The day appointed for the execution is the 24th of next January.

Commuted.—We learn from the Worcester Spy, that the mother of Benjamin Webster, who was sentenced to be hung, at the late session of the Supreme Court, in Worcester, for an aggravated crime, has been commuted by Governor Briggs to imprisonment for life.

Death of Hon. John Cotton Smith.—John Cotton Smith, President of the American Bible Society, died at his residence in Sharon, Litchfield county, Conn., on the 7th inst., in the 81st year of his age.

Awful Execution.—We have just conversed with a gentleman who witnessed the execution of the old man Barnett and wife, at Fayetteville, on Saturday last. They were conveyed to the gallows at half past twelve, and were executed about two o'clock. The old man, who was 70 years of age, was put on the platform, and the old woman said only a few words, which were understood to be upon religious subjects. She said she had been much agitated, and was unable to stand alone during the adjustment of the rope. Not a soul went forward to bid them adieu; nor did they take farewell from each other or of the world.

There were a very large number of persons on the ground—probably between two and three thousand. Our informant states that he saw young Barnett, the son, in prison on the morning of the execution, and that he appeared entirely careless and unconcerned about the destiny of his father and mother.—*Fan Buren (Ark.) Whig.*

Shocking Accident.—Mr. John Conner, in jumping from the cars at Woburn, on Saturday forenoon, fell upon the track, and had both his legs severed by the wheels of the cars. Mr. Conner is a most respectable citizen of Lowell, holds the office of constable, and is a man of some property.

Fatal Accident.—We learn from the Newburyport Herald, that a young man by the name of Horace Banning, who had been employed some time in the Essex cotton mill, was run over by the railway train between Lowell and Newburyport, on Saturday last, and killed. He was a native of Hartford, Conn., and about twenty-three years of age.

THE NATIONAL ANTISLAVERY BAZAAR. FANEUIL HALL.

WILL OPEN DEC. 23. AND CONTINUE FOR TEN DAYS.

And will offer an unequalled opportunity for the selection of Christmas and New



## POETRY.

## VERSES.

SUGGESTED BY THE PRESENT CRISIS.

When a deed is done for Freedom, through the broad  
earth's shining breast  
Runs a thrill of joy prophetic, trembling on the  
And the slave, where'er he cowers, feels the soul  
within him climb  
To the awful verge of manhood, as the energy  
sublime  
Of a century bursts full-blown on the thorny  
stem of Time.

Through the walls of hut and palace shoots the in-  
stantaneous three  
When the travail of the Ages wrings earth's systems  
to and fro;  
At the birth of each new Era, with a recognizing start,  
Nation wildly looks at nation, standing with mute  
lips apart,  
And glad Truth's yet mightier man-child leaps be-  
neath the Future's heart.

So the Evil's triumph sendeth, with a terror and a  
chill,  
Under continent to continent, the sense of coming ill,  
And the slave, where'er he cowers, feels his sympathy  
with God  
In hot tear-drops ebbing earthward, to be drunk up  
by the sod,  
Till a corpse crawls round unburied, delving in the  
nobler clod.

For mankind is one in spirit, and an instinct bears  
along  
Round the earth's electric circle, the swift flash of  
right or wrong;  
Whether conscious or unconscious, yet Humanity's  
vast frame  
Through its ocean-sundred fibres feels the gush of  
joy or shame—  
In the gain or loss of one race, all the rest have equal  
claim.

Once to every man and nation comes the moment to  
decide,  
In the strife of Truth with Falsehood, for the good  
or evil side;  
Some great cause, God's new Messiah, offering each  
the bloom or blight,  
Parts the goats upon the left hand, and the sheep  
upon the right,  
And the choice goes by forever 'twixt that darkness  
and that light.

Have ye chosen, O my people, on whose party ye  
shall stand,  
Ere the Doom from its worn sandals shakes its dust  
against our land?  
Though the cause of evil prosper, yet the Truth alone  
is strong,  
And, albeit she wander outcast now, I see around  
her throng  
Troops of beautiful tall angels to enshield her from  
all wrong.

Backward look across the ages, and the beacon-  
lights  
That, like peaks of some sunk continent jut through  
oblivion's sea;  
Not an ear in court or market for the low foreboding  
cry  
Of those Crises, God's stern winnowers, from whose  
fiery earth's chaff must fly;  
Never shows the choice moments till the judgment  
hath passed by.

Careless seems the great Avenger; history's pages  
but record  
One death-grapple in the darkness 'twixt old systems  
and the Word;  
Truth forever on the scaffold, Wrong forever on the  
throne,—  
Yet that scaffold aways the future, and, behind the  
dim unknown,  
Standeth God within the shadow, keeping watch  
above his own.

We see dimly in the Present what is small and what  
is great,  
Slow of faith how weak an arm may turn the iron  
helm of fate;  
But the soul is still oracular; amid the market's din,  
List the ominous stern whisper from the Delphic cave  
within,—  
'They enslave their children's children, who make  
compromise with sin.'

Slavery, the earth-born Cyclops, fellest of the giant  
brood,  
Sons of brutish Force and Darkness, who have  
drenched the earth with blood,  
Famished in his self-made desert, blinded by our purer  
day,  
Gropes in yet ungloried regions for his miserable prey:  
Shall we guide his gory fingers where our helpless  
children play?

Then to side with Truth is noble, when we share her  
wretched crust,  
Ere her cause bring fame and profit, and 'tis prosper  
one to be just;  
Then it is the brave man chooses, when the coward  
stands aside,  
Doubting in his abject spirit, till his Lord is crucified,  
And the multitude make virtue of the faith they had  
abjured.

For Humanity sweeps onward; where to-day the  
martyr stands,  
On the morrow crouches Judas with the silver in his  
hands;  
Far in front the Cross stands ready, and the crackling  
faggots burn,  
While the hooting mob of yesterday in silent awe  
return  
To glean up the scattered ashes into History's golden  
urn.

'Tis as easy to be heroes as to sit the idle slaves  
Of a legendary virtue carved upon our fathers' graves;  
Worshippers of light enshrouded make the present light  
a crime,—  
Was the Mayflower launched by cowards, steered by  
men behind their time?  
Turn those tracks toward Past or Future, that make  
Plymouth rock sublime?

They were men of present valor, stalwart old icono-  
clasts,  
Unconvinced by axe or gibbet that all virtue was the  
Past;  
But we make their truth our falsehood, thinking that  
hath made us free,  
Hoarding it in mouldy parchments, while our tender  
spirits flee  
The rude grasp of that great Impulse, which drove  
them across the sea.

They have rights who dare maintain them; we are  
traitors to our sires,  
Smothering in their holy ashes Freedom's new-lit  
altar-fires;  
Shall we make their creed our jailor? Shall we, in  
our haste to slay,  
From the tombs of the old prophets steal the funeral  
lamps away,  
To light up the martyr-faggots round the prophetic  
of to-day?

New occasions teach new duties; Time makes ancient  
good uncouth;  
They must upward, still, and onward, who would  
keep abreast of Truth;  
Lo, before us gleam her camp-fires! we ourselves  
must Pilgrims be,  
Launch our Mayflower, and steer boldly through the  
desperate winter sea,  
Nor attempt the Future's portal with the Past's blood-  
rusted key.

JAMES RUSSELL LOWELL.

## REFORMATORY.

## RIGHTS OF GOD.

FRIEND GARRISON:

I am a reader of the Liberator, and a believer of  
the Bible. I have been locked up in jail, because I  
would not be disciplined in the use of deadly weap-  
ons. My life has proved that popularity is no stand-  
ard by which I judge of truth. Nevertheless, as a  
lover of my race, I rejoice when I see truth gaining  
the affection and confidence of mankind: in other  
words, when I see truth becoming popular. I agree  
with friend Stearns, that we, as Christians, have  
neither right nor reason for taking life. I long for the  
abolition of death punishment. It is because I have  
this longing desire to have man cease taking his fel-  
low man's life, that I am grieved when I see the  
cause of humanity and reform made odious in the  
eyes of the intelligent, the moral, though, perhaps,  
in some things, the mistaken, lovers of good order;  
for such, in general, are those who believe and revere  
the Bible.

Friend Stearns has written several articles lately in  
the Liberator, which I believe he will live to regret,  
as I now regret his publication. I love the princi-  
ple of free discussion. It is truth's breath of life.  
The semblance of truth might be preserved without  
it, by the creeds of fathers, or the authority of popes,  
councils and assemblies, but it would be a lifeless  
image, as the senseless mummy, embalmed three  
thousand years ago, is the image of a thinking brother  
of our race. But I have many reasons for sorrow that  
friend Stearns should use his inalienable right to  
wield a pen, in the manner he has. I am a father.  
My neighbor's children have an inalienable right to  
use their tongues, but I am deeply aggrieved when  
they choose to utter oaths and obscenity. I cannot  
permit my boy to enjoy the sports of childhood in  
their company. But when I, as the natural guardian  
of my boy, provide books and papers to make him  
a scene of pleasure and improvement, can I help  
feeling deep regret when I see the Liberator, that  
uncompromising opponent of oppression, made a  
vehicle for specious reasonings, which advocate that  
old error, against which God condescended to ex-  
pound by the mouth of the writer of the 50th Psalm?  
We there learn that it is the wicked who hate instruc-  
tion, and cast God's words behind them—who think  
that God is altogether such a one as themselves.—  
Upon this old error, it seems to me the whole of  
friend Stearns' argument upon 'the rights of God' is  
based.

I do not feel called upon here to defend the Bible.  
I suppose that all who read this article receive the  
teachings of Christ with reverence. While Jesus  
knew the malicious priests he had exposed and re-  
buked were plotting his murder, he calmly prayed in  
presence of his disciples, of whom he said: 'I have  
given unto them the words which thou gavest me, and  
they have received them, and have known surely  
that I came out from thee.' Peter was one of those  
disciples, and though he quailed for a time before  
public sentiment, as manifested in the servants' hall  
of Pilate, yet he afterwards dared to proclaim the  
word which Christ had solemnly committed to him,  
—even at the peril of his life. This same Peter tells  
us the spirit of Christ was in the Old Testament  
writers, who were commonly called prophets. Peter,  
when his own life was threatened, and when he had  
just been enabled by God to restore an aged cripple  
to youthful vigor, and when he must have enjoyed  
intimate communion with the Father of lights, ad-  
dresses Him as having spoken by the mouth of his  
servant David: The Psalmist says of himself: 'The  
Spirit of the Lord spake by me, and his word was in  
my tongue.' Christ says of Moses: 'He wrote or  
me.' Peter says: 'Holy men of God spake as they  
were moved by the Holy Ghost.' We have the same  
books of the Old Testament concerning which this  
language, and much more like it, was used in the  
New. It therefore seems to me that we must  
receive the whole Bible as a record of God's pro-  
vidential dealings with man, and his gracious revela-  
tion made, and believe, concerning the Bible especially,  
that it is a stupendous combination of frauds, a  
series of wicked impostures.

But friend Stearns has himself quoted from the  
Old Testament, though he has ascribed to God the  
question uttered by Abraham, 'Has not the Judge  
of all the earth do right?' But he need not have  
gone to a creature's inquiry to prove that the Creator  
of heaven, earth and sea, always acts by rules which  
are right, as well as wise. This great truth is too  
obvious to need proof. It is implied in every pre-  
cept. It is the all-pervading principle of the Bible;  
and all the works of God, when rightly understood,  
declare in universal chorus, that 'justice and judgment  
are the habitation of his throne.'

Before replying directly to friend Stearns' argu-  
ment, I wish to recall to friend Garrison's mind, a cer-  
tain calm, star-like evening in winter, 12 years ago,  
when you and I rode out to an anti-slavery meeting  
in Reading. I well remember the impressions made  
on my mind as you repeated Derzhavina's sublime ad-  
dress to God, translated by Bowring, while we had  
for scenery, 'the heavens which He has ordained, the  
stars, which are the work of His fingers.' I wish to  
revive that impression, and impart a portion of it to  
friend Stearns. You began:—

'O Thou eternal One! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all-devouring flight;  
Thou only God! there is no God beside!  
BEING ABOVE ALL BEINGS! Mighty One!  
Whom none can comprehend, and none explore;  
Who fillst existence with Thyself alone!  
Embracing all—supporting all—ruling o'er—  
Being whom we call God—know no more!

In its sublime research, philosophy  
May measure out the ocean deep—may count  
The sands, or the sun's rays—but God! for Thee  
There is no weight nor measure—none can mount  
Up to thy mysteries. Reason's brightest spark,  
Though kindled by thy light, in vain would try  
To trace thy councils, intricate and deep:  
And thought is lost, ere thought can soar so high,  
Even like past moments in eternity.'

To all this, friend Stearns stands ready to reply,  
that God's greatness does not raise him above the  
principles of right or justice. True; but let us listen  
a little further, and we shall come to a sentiment on  
which we shall be almost, if not wholly agreed:—

'A million throats, lighted by thy hand,  
Wander unwearied through the blue abyss:  
They own thy power, accomplish thy command,  
All gay with life, all eloquent with bliss.  
What shall we call them? Piles of crystal light?  
A glorious company of golden streams?  
Lamps of celestial ether burning bright?  
Suns lighting systems, with their joyous beams?  
But Thou, to these, art as the moon to night.

Yes! as a drop of water in the sea,  
All this magnificence in Thee is lost:—  
What are ten thousand worlds compared to Thee?  
And what am I then? Heaven's unnumbered host,  
Thy light, thy love, in their bright plenitude,  
Filled me with an immortal soul to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day, and wing  
Its heavenly flight beyond this little sphere,  
Even to its source—lo Thee—its Author, there.'

\* John xvii. 8. \* 1 Peter i. 10. \* Acts iv. 27.  
\* 2 Samuel xxii. 2. \* John v. 46. \* 2 Peter i. 21.

I do not condemn friend Stearns for inquiring  
into the works and ways of God, but for the manner  
in which he has done it. We should commence our  
inquiry with these points settled. God is infinite,  
while we are finite. All that he does is sure to be  
right, because justice is an inherent principle of his  
infinite nature, and it acts with infinite wisdom,  
which cannot err.

With these points settled at starting, we never  
could come to the conclusion that anything is above  
God, for nothing can be above infinity. The princi-  
ples of moral rectitude are not above God; they are  
constitutions of his divine nature. They did not make  
him, for he is uncreated. There was no time when  
they could have made him, for he is eternal. Neither  
do I choose to say that he made those principles, for  
they are eternal also. He made this world for the  
abode of happiness; but unalloyed happiness cannot  
exist in a heart which is not wholly governed, or  
rather completely pervaded by the principles of recti-  
tude. In this world, designed for happiness, God  
placed man; and it was part of his infinitely wise  
plan to make man free. In the exercise of his free-  
dom, man could check his eager curiosity to know  
good and evil, and remain in the infallible enjoyment  
of unalloyed good, within the bounds which Wisdom  
and Love had fixed;—or, he could break over those  
boundaries, and learn to feel the terrible, but  
inevitable consequences of violated law. Eve ex-  
posed herself to temptation which she should have  
shunned—she listened when she should have stopped  
her ears, and turned for help to the fountain of wis-  
dom and strength—she gazed at the tree, when she  
should have looked at the righteous law—she thought  
of its desirableness, when she should have thought of  
the goodness which had said, 'Of all these trees thou  
mayest freely eat, but that thou must not touch.' She  
suffered her soul to be enchained by the delusive  
vision of those enjoyments which were promised by  
the father of lies, as resulting from disobedience, and  
willfully shut her eyes to the threat from Him who  
cannot lie, 'Thou shalt surely die.' She reached  
forth her presumptuous hand, and felt the pang of an  
ascending conscience, the shame of conscious guilt.  
Her companion tried the same rash experiment, with  
the same dread result. Was it not right for God to  
shut them out from the tree of life, that that remorse  
and confusion might not be eternal in a place pre-  
pared for holy joy and peace? It was; it was right  
to make death tread upon the footsteps of sin.

But friend Stearns eagerly propounds his  
mighty argument. It is not right for God to take  
life, because it is not right for a father to take his  
farm has given to his son! To me this seems  
weaker than an infant's prattle. The two cases are  
wide as the poles apart, though friend S. would teach  
us that conclusions drawn from one must absolutely  
govern the other. The father is not the creator of  
the farm, nor of his son; nor is his son's infinite  
law-giver and final judge. The son at the age of  
21, is as dignified as being as his father was at the  
same age. Both are equally amenable to the right-  
eous laws of their Creator, written on their hearts, or  
revealed in his record. When the father transfers  
his temporary title, which he received, perhaps, from  
his father, the son becomes, as it respects that farm,  
absolute lord, while the donor's power, in respect to  
that, is forever extinguished. But because these  
things are so, does it follow that the 'Eternal One'  
cannot have a right to withdraw a trust which he con-  
ditionally committed, not to a being dignified as  
himself,—but to a frail creature—a child of dust? O  
how weak such reasoning seems! and its presumption  
equals its weakness.

This argument requires us to believe there never  
was a flood, though it was recorded by Moses—was  
attested by Christ—was referred to by Peter as a  
thing well known, when writing to the believing  
strangers—scattered throughout Pontus, Galatia, Asia  
and Bithynia though all nations have a tradition of  
it, and daily observations confirm the fact. It re-  
quires us to believe that God never destroyed the  
filthy dwellers in Sodom's well-watered vale, among  
the fountain of justice—never sent down angels and  
fathers and mothers were the daily seducers of sons  
and daughters. It gives the lie to the Scriptures of  
truth, which declare that God appointed executioners  
to exterminate those who had defiled themselves  
by their abominations, in the fruitful land of Canaan.  
This reasoning denies that God, who created the  
world on which Vexatious rises as a little speck, could  
control the hearing bowels of the mountain when it  
vomited a torrent of burning lava on the voluptuous  
slaveholders and slaves in Herculaneum and Pompeii,  
if he had no right to take life, he ought not to have  
suffered the volcano to become the instrument of death.

O, friend Stearns, let us remember that we are  
yesterday, and know nothing in comparison with the  
wisdom and knowledge of God. He once chose to  
establish a theocracy on the earth, and to require that  
the judges appointed under his authority should man-  
ifest the public horror of murder by condemning the  
murderer to be put to death beneath a shower of stones  
cast by the people, who, in throwing them, obeyed his  
law. But the sceptre has departed from Judaea;  
the power of that theocracy has ceased: Christ has  
come, and he has not told his followers to wield the  
sword of the executioner, but to conquer through  
suffering, as he set the example, when the infuriated  
Jews cried, 'His blood be on us and on our children.'  
By his own lips, and by the lips of his servant Paul,  
whom he commissioned from heaven, and instructed  
in paradise, he has said: 'Love your enemies.'—'Re-  
sist not evil.'—'Avenge not yourselves.' Armed  
with this Christian panoply, let us wage a war of  
extermination against the galleys, but let us not dare  
to say that the 'life-giving, life-sustaining Potentate'  
has no right to do what we know he has done? Is  
not this charging God foolishly? Is not blasphemy?  
You think you see light on this subject; I think you  
are in darkness; but let us not contend with each  
other, and shock the feelings of those whose help we  
need, in combating acknowledged evils.

Yours for all truth,  
N. SOUTHWARD.

Walpole, Dec. 1, 1845.

PHYSICAL RESISTANCE.

NEW-BEDFORD, Nov. 29, 1845.

DEAR GARRISON:

I perceive in the last Liberator, an enquiry made  
in regard to the use of force, and the question is asked,  
do not I, by rejecting all force, even in extreme  
cases, throw a woman into an undesirable situation,  
and deprive her of her safeguard against the attacks  
of the villain? Well, if purity has no better guaran-  
tee than the law of force, I trouble for its safety; for  
force has always been used in sustaining the works  
of impurity. The great objection always made to  
non-resistance, doctrines has been, that in some ex-  
treme case, it might not be pleasant to practice it.  
Has it come to this, that professed non-resistance  
is not certain, whether it is lawful to use force or not,  
after so many years of examination of the principles  
of non-resistance? I supposed the question of the  
rightfulness of force in any case, with sane persons,  
had been long ago settled in the negative, by all true  
non-resistance; but it seems I am mistaken, and non-  
resistance need yet to learn, 'what be the first prin-  
ciples of the gospel of Christ, and have need of milk,  
for they are yet babes, and not men.' To the law  
and to the testimony. 'I say unto you,' says Christ,  
'that ye resist not evil; but if a man smite you on  
one cheek, turn to him the other also.' Here is my  
standard; and in answer to 'Rhoda,' I would say,  
try your proposal by this rule, and if it is consistent  
with that, adopt it, and if not, throw it aside. This  
I do adopt, because it is sound philosophy, as all the  
heavenly commands of Christ are.

First, 'resist not evil'—that is, an evil person who  
attempts to injure you physically—for Christ was  
speaking of none other than physical injury when he

gave this law. He had reference to the Jewish law  
of resisting bodily evil, and tells us not to do so. This  
command is unlimited as far as human beings are  
concerned. If a man strikes you, we are never to re-  
sist him; let him do it, rather than use force in re-  
straining him. This is hard, I know, but it is the  
Christian rule; and 'he that forsaketh not ALL that  
he hath, cannot be my disciple.'

Secondly—If a man smite you, give him an op-  
portunity to do it again, rather than knock him down.  
This looks like an encouragement of sin, but it is not  
so, any more than abolishing hanging would cause  
murders to increase. What then would I do in  
'Rhoda's case'? Would I, she says, 'have a woman  
quietly submit to the violence of her person, &c. No—  
—of course not. She may fight against it with all  
her might, but let her recollect, that the Christian  
armor is not a useless one; that the shield of faith is  
not certainly liable to be pierced; nor the helmet of  
salvation utterly enable to protect its wearer; but  
our weapons being not carnal, are therefore mighty  
through God to the pulling down of the strong holds  
of Satan.' The sword of the Spirit is sharper and  
more powerful than any two-edged sword. Does  
'Rhoda' believe this? Or, is she like the rest of the  
church, infidel in her sentiments? For all who ask,  
'May I not in certain cases, fly from God's help, and  
run to man for assistance?' trust in God in cases of  
but little danger; but if thrown into great difficulty,  
then I will forsake God, and trust in man, or myself.  
Verily, this is infidelity with a vengeance. If I should  
see a woman thus assaulted, I think if I had the spirit  
of God, I should not need to use my arm in protect-  
ing her; for 'one would chase a thousand,' and a few  
words would shame the villain, so that he would flee  
for shame; like the young man in Philadelphia, who,  
when robbed, talked so feelingly to the robber, with  
such 'demonstration of the spirit and power,' as to  
cause him to throw down the money and depart. If I  
see every one's duty to be filled with the Spirit; and  
if so, he is safe, alive or dead.

Yours for consistency,  
C. B. S.

MISCELLANY.

From the Free State Rally.

LETTER FROM HIS HONOR LEUT. GOVERNOR  
REED.

YARMOUTH PORT, Nov. 8th, 1845.

DEAR SIR:

I received by mail, your communication in  
behalf of the Mass. State Texts Committee, and  
also their address. I have read them with deep in-  
terest. I do not know how I can do anything to  
stay or suppress the spirit of slave domination in  
the South, or the love of money and the love of  
office in the North, which crushes the spirit which  
actuated our Fathers, and leads too many tamely to  
submit to the most degrading oppression. Whether  
or anything can be immediately effected or not, I  
rejoice that there is a spirit to make the attempt,  
and I desire to be one of the number. We may  
succeed. If not, we shall have performed our duty,  
and it is high time that the people of the free States  
were awakened to a true sense of their condition. I  
am not particular with whom I unite in a good  
cause. I shall rejoice to find a union of honest men  
preferring justice and liberty, to office and ill-gotten  
gains.

I will, in conformity with your request, obtain  
signatures to the enclosed Remonstrance and pro-  
test for this town. The time is short, and I have  
some indispensable engagements; but, if possible,  
and I now think I may, I will lecture in some of our  
towns upon the subject.

With respect,  
Your obedient servant,  
JOHN REED.

ELIZUR WRIGHT, Jr. Esq.,  
Secy of the Anti-Texas Committee.

LETTER FROM HON. WM. B. CALHOUN.

SPRINGFIELD, Nov. 28, 1845.

DEAR SIR:

I have just received your letter of the 20th inst.,  
asking me to be one of the Committee to take  
charge of the Massachusetts Protest against the ad-  
mission of Texas into our Union, with a Liberator  
stained with slavery.

I need not say how much my heart is in and  
has been, from a very early period, in this movement  
against Texas, and how gladly I would take any  
part in conducting it to a successful issue.

On many accounts, it would be very acceptable  
and agreeable to me to go to Washington with this  
important mission, but I am precluded from cherishing  
even the wish to do so, by the great number of  
public engagements which press upon me during  
the coming month. There were none but private  
concerns in the way, I would thrust them aside.

I received your letter whilst engaged in maturing  
some measures for obtaining as strong and full an  
utterance as possible of the voice of Springfield on  
this very subject, and we hope to accomplish the  
work satisfactorily and very speedily.

My thanks to the Committee, with  
assurances, for yourself,  
On my high respect,  
W. B. CALHOUN.

HON. C. F. ADAMS.

LETTER FROM HON. SAMUEL H. WALLY.

ROXBURY, Nov. 1, 1845.

GENTLEMEN:

I received your favor of the 31st ult., request-  
ing me to address a meeting at Faneuil Hall on Tues-  
day next, in reference to protesting against the ad-  
mission of Texas.

I regard the scheme of annexation of Texas to  
the United States as conceived in sin and brought  
forth in iniquity; but though the scheme is develop-  
ed, Texas is not annexed—and so long as this is  
true, I am ready and desirous to protest firmly and  
vigorously against the proposed admission of Texas  
into our Union, and to use all lawful and honorable  
means to prevent the consummation of so nefarious and unwise a mea-  
sure.

Any protest, against annexation, addressed to either  
or both branches of Congress, respectfully worded,  
but manly and vigorous in its tone, I will cheerfully  
sign.

My engagements are so numerous at present that  
I have been compelled to decline two invitations  
this week to address public meetings, and I could  
not therefore with propriety or convenience attend  
your meeting on Tuesday.

Very respectfully,  
Your obedient servant,  
S. H. WALLEY, Jr.

MESSRS. F. JACKSON,  
W. PHILLIPS,  
E. WRIGHT, Jr.

EXTRACT OF A LETTER FROM HON. N. B.  
BORDEN.

FALL RIVER, Nov. 28, 1845.

The evil of slavery in all its deformity is still upon  
us. Of late, too, this evil has unquestionably been  
strengthened, if not augmented. It is an evil, and  
of such vast magnitude, that unless checked, and  
that, too, very soon, it must force the ruin of this  
nation. It therefore behooves us to seek out all  
possible ways by which an eradication can be ef-  
fected.

With the Committee of which I am honored as a  
member, I have had no opportunity of meeting, and  
have, therefore, had no consultation. Still, of the  
course which has been pursued, so far as I am in-  
formed, I approve. I do not, however, expect from  
the remonstrance which has been prepared, any im-  
mediate good effect; least of all, do I look for it to  
effect the object which those who have signed, un-  
questionably, most of them, have had in view. But  
surely, it will have this effect, if none other—it will  
keep the great question involved directly before the  
public eye. It will also be another link in the chain,  
going to establish the position of our good old Com-  
monwealth. I look upon this as important. I want  
Massachusetts to be in the right, and I desire that  
by no act of hers shall she be trammelled in  
any of her new alliances. I want the position of  
Massachusetts to be such that should those repeated  
violations of the Constitution, and of the compact  
into which our fathers entered, and should the an-  
nexation of Texas prove the ruin of our government,  
Massachusetts can say, it was no seeking of mine;  
on the contrary, that it was against my most solemn  
remonstrance, and that, too, in all the forms in  
which it was possible to present it: and if the worst

should come, I want her position to be such, that no  
faith, either express or implied, shall be in the way  
of her taking that stand which her honor, her dig-  
nity, and the cause of justice, of humanity and of right  
shall seem to dictate. This is the position in which  
I wish to see Massachusetts. Would to God that a  
much larger portion of our country were found oc-  
cupying the same position.

I have the honor to be,  
Sir, with great respect,  
Your obedient servant,  
NATH. B. BORDEN.

HON. CHARLES F. ADAMS.

LETTER FROM REV. DR. WILLARD.

The following hearty letter from a minister of  
the gospel, deprived of the sense of sight, ought to  
teach a lesson to those who still enjoy it, and we  
commend it especially, to the members of his dear  
profession. We envy not the heart of that dear-  
field voter, if there was such a one, who was not  
melted at the sight of that venerable friend of Lib-  
erty, pleading like another Milton at the polls on  
election day.

DEERFIELD, Dec. 1, 1845.

DEAR SIR:

I have received three several circulars on the  
subject of Texas, and two Addresses of the Com-  
mittee, besides two numbers of the Free State Rally  
and from my silence it may be thought that I  
am too little affected by them. I assure you, how-  
ever, that every fibre in my soul and body has been  
vibrated to every word you have breathed. It is not  
apathy, but a combination of unfavorable circum-  
stances, which has hitherto prevented me from  
making favorable returns from Deerfield. I suppose  
it is generally known to the Committee, that I am  
totally blind, and though I have been long in that  
condition, I have not acquired the art of finding my  
way about without a guide. Sickness in my family  
has deprived me, for the present, of any aid from  
my wife, and my nearest neighbors are generally  
Democrats, so called, and are so much under  
party influence, that they do not sympathize  
at all in the movement. I, however, did what I  
could. I set on foot two papers for signatures, by  
hands which I supposed the best that I could ob-  
tain, and went to the election meeting, where, dur-  
ing the counting of the votes, I was permitted to  
address the meeting, and said what I could in my  
limited time. Other persons in town, who received  
your communications, were likewise engaged in  
circulating the remonstrance; but, for some reason,  
or no reason, there has been a want of concert, and  
at this moment I do not know how much has been  
done. I suppose, however, that Mr. Saxton has  
made a considerable return of names. I mean to  
ascertain the state of things, and within the first  
fortnight of the session of Congress, to have as full  
an expression of public sentiment sent on from  
Deerfield, as I have influence and power to ob-  
tain.

Yours for the slave, and for the rights of man,  
SAMUEL WILLARD.

E. WRIGHT, JR. Esq.

From the Haverhill Gazette.

SOUTHERN OPINIONS.

We scarcely ever take up a northern locofoco pa-  
per without seeing evidence of a systematic attempt  
now making, to disparage and discredit northern  
manufactures, and the northern system of free  
labor.

It is but two or three weeks since we noticed an  
attack upon Lowell, and the proposed new city on  
the Merrimack, from the United States Journal.—  
We have since noticed in the same paper a most  
infamous political attack upon the young women of  
Lowell, contained in the same paper, in which they  
are represented as a set of degraded females, sub-  
mitting to a slavery.

'Which knows not rest or shame,'  
under bondage of the  
'Lords of the loom and glittering spind,'  
whose system of labor is more galling than the  
chains of southern slavery,—and  
'Which turns an Eden into hell.'

All this seems part of a systematic plan to dis-  
credit free labor, render northern labor dis-  
creditable, and the laborer discontented, turbulent  
and unprofitable.

Such senseless attacks may serve the purpose of  
deceiving the ignorant among themselves, by mak-  
ing them believe that the cause of the South is  
northern life but what they learn from such false  
and deceptive journals, connected with southern in-  
stitutions; but they can deceive none others. Every  
well read or well informed European or American  
knows that the manufacturing establishments of  
Lowell and other places are institutions of which  
any people may justly be proud, and which are the  
objects of envy to all the South.

If there is a southerner who believes this sort  
of stuff, let him come on and attempt to emanci-  
pate some of these oppressed operatives. We assure  
them the attempt would be perfectly safe. They  
visit them, inform them of their degraded state,  
and persuade them to go off to the South; they will  
not cut them with tar and feathers. They may  
hire carriages and go off with just as many as they  
propose to liberate; we shall not put them in the  
state prison as they have done Torrey for attempting  
to liberate two or three of their 'servants.' They  
will start off themselves, and flee for refuge to the  
chivalrous South; they will not be pursued, arrested,  
imprisoned or shot at.

No honorable and high-minded southerner  
travels at the North without seeing and acknowl-  
edging the growth, prosperity, freedom and happiness  
of the North; and yet for political effect, a perpetual  
warfare is carried on by the ignorant apologists of  
slavery against our free institutions, and a few de-  
graded northern traitors to their own country join  
in and assist in carrying on these deceptions for the  
same reason, and for the sake of the loaves and  
fishes which southern politicians may allow them,  
to repay their treason against northern interests.

POSTMASTER GENERAL'S REPORT.

The number of Postmasters appointed during the  
year ending June 30, 1845, was 3633; deaths and  
resignations 1857; removals, 753; commissions ex-  
pired, 14; new Post Offices, 352.

During the year, 516 contractors were fined to  
the amount of \$10,521 50.

Revenue was \$4,280,841 80  
Expenses 4,320,731 99

The Postmaster General anticipates a falling off  
of 45 per cent. the current year, in the profits of the  
department, and a diminution of means of \$1,382,567.  
Over 3000 Postmasters resigned on account of the  
new law.

Contrary to the hopes of the country, the Postmas-  
ter General recommends a restoration of the single  
sheet system, or a reduction of the weight of a  
letter to a quarter of an ounce, and the follow-  
ing increase in the rate of postage, to continue in  
operation till the end of the year 1848, after which  
he proposes to return to present rates:

For single letters, 5 cents under 50 miles.  
" " " 10 cents between 50 and 300 miles.  
" " " 15 cents over 300 miles.

Mr. Johnson recommends the former rates on  
newspapers, periodicals, &c., with the right to send  
them out of the mail: a pre-payment of letters in  
all cases; a limit to the number of exchange pa-  
pers between editors; the restriction of franking  
privileges to the old ground.

The saving from former rates in New England  
and New York, in transportation, the current year,  
is \$282,732. The Railroad service is only one-tenth  
of the whole, while they charge one-fifth of the  
whole. Should there be a similar saving in letting  
the contracts in the other districts to that effected  
in the Northern, it will amount in 1847, '48 and '49,  
to \$1,005,732.

Morse's Telegraph to Baltimore, with Professor  
Morse's salary, costs \$3244, and the receipts are  
only \$143 44.

RANK OF A SLAVE. The following from the  
Nashville Gazette of a recent date, is an unique  
specimen of the 'peculiar' literature which prevails  
in those portions of the United States where  
'Hiddeens Trade, loud laughing,  
Packs his bales of human flesh.'

Of course, every body understands the infamous  
purpose for which the age, size, and form, of the  
'likely girl' are described:

For Sale, For Cash.—A likely Negro Girl, 15 years  
old, good size, form, &c. Is No. 1.  
Aug. 31. J. C. PETERSON.

Think of virtuous females being publicly sold  
for purposes of prostitution in this Christian land!

VOLUME XV.—NO. 11.

DENTISTRY.

Operations on the Teeth, and Artificial  
Dental Plates made by J. G. N. Dental Surgeon,  
J. G. N. has a superior mode of filling and repairing  
Mineral Teeth to Gold Plate. A speciality of his  
dinary Plate Work received the premium at the  
Fair held at Faneuil and Quincy Halls. Office 113  
Court-street, corner of Southbury-street.  
Sept. 12.

NEW  
Furniture and Feather Store.

No. 43, up stairs, North side Blackstone-street,  
between HANOVER and ANN STREETS, Boston.

WHERE may be found a general assortment of  
FURNITURE and FEATHERS, at all prices,  
cash or credit. Purchasers are requested to call  
before purchasing elsewhere.

C. W. BRABROOK,  
small discount for cash.  
March 14.

THOMAS NELSON,  
General Boarding House,  
No. 159 Elm-street,  
NEW-BEDFORD.

N. would respectfully inform the public, that  
he has fitted up and opened his house to ac-  
commodate with board and lodging those who may  
favor him with their patronage. He respectfully re-  
quests a share. No pains will be spared to render his  
every way an agreeable house. Terms moderate.  
May 30.

A VOICE FROM THE BALTIMORE JAIL.

HOMER! or the Pilgrim's Faith Revived.  
By CHAS. T. Torrey. Written during his impris-  
onment in Baltimore Jail, in connection with  
while awaiting his sentence. Published at the  
Jail held at Faneuil and Quincy Halls. Office 113  
Court-street, corner of Southbury-street.  
Oct. 24.

JUST PUBLISHED,  
Thoughts on the Death Penalty, by CHAS.  
C. Berleigh. For sale by BELLA MARCH, No.  
25, Cornhill. Also, the Water Cure Journal, No.  
of Volume first, New Series, containing Bel-  
lie's article entire, on Water Cure, with Notes by the  
Editor.

It is proposed to publish, in MONTHLY  
work entitled  
'THE KOSMIAN,'  
containing a series of Letters, written from the  
United States, by AHMED EL KORAB, a friend  
in Algeria, translated from the original  
Showah, by the author, and edited by FRANK  
H. GREEN.

The Letters virtually contain a history  
of the Anti-Slavery movement in this country, during  
a period of about twenty years; and they set  
show a history of the times, but they illustrate  
spiritual progress of the individual. Many of  
subjects are discussed in the course of the  
correspondence, such as the Condition of Slavery  
in the Southern States—of Northern Laborers—at the  
Industrial Classes of Women—and of Domestic  
Slavery—Forty-Six—Treatment of the Indians—  
Crucifixion to animals—of a party of the  
great Mob, Riots, and other branches of Law, which  
illustrate the pro-slavery spirit, and mark the  
progress of the Anti-Slavery enterprise.

The Author has no party bias, whatever. He  
speaks as if under a compulsory obligation to  
speak the truth, nothing but the truth, and  
sectarian or political. He utters his thoughts in  
free out-pouring and confidence of brotherhood  
and we know that he is moved by a strong love  
of liberty, and of the race. His party is HUMAN-  
ITY, and he utters the words of truth.

The Editor respectfully solicits encouragement  
her arduous undertaking, trusting that the  
of Freedom universally will promptly send her  
forth, being restrained by no bonds, and  
have suggested, and would sustain.

THE KOSMIAN will be published in numbers,  
32 pages each, octavo size, printed in fast, type,  
good paper, stitched & gathered, and issued  
for \$1.00 per copy, in advance, or on the  
of the third number. Persons procuring for  
shall be entitled to six copies.

It is hoped that the friends to whom this  
may be addressed, will be respectful of the  
of the Editor, and will send him the names of  
please forward them to the subscriber, on or  
the first of January next. The work will be  
as soon as a sufficient number of subscribers  
have been obtained.

FRANCIS H. GREEN,  
Anti-Slavery Office,  
Corner of Broad and DORRANCE sts., Providence, R.  
August 28, 1845.

PHONOGRAPHY.

ANDREWS & BOYLE

ARE the authors and sole publishers of the  
graphic and Phonographic system, in the  
States. They keep constantly for sale the works  
mentioned below, and are daily making additions to  
assortment by the publication of new books, and  
of \$1.00 per copy, in advance, or on the  
of the third number. Persons procuring for  
shall be entitled to six copies.

THE COMPLETE PHONOGRAPHIC BOOK,  
containing an exposition of the system of  
Phonography, intended for the use of Schools,  
learners generally.

Boards 3 1/2 cts. Lined 2 1/2 cts.

THE PHONOGRAPHIC READER, a new  
source of inductive Reading Lessons in  
rapidity.

PHONOGRAPHIC AND PHONOTYPIC  
UMENTS, various sorts.

Phonographic and Phonotypic Works published  
by Isaac Pitman, Bath, England